

252 at a time can be placed. The whole thing is inserted into the oven, and the disks
 256 are shaken off the board. After about a minute in the oven, bubbles appear on the
 surface of a disk, and then the whole thing puffs up until it looks like a large
 pin-cushion. It remains in the oven about a minute more and then is removed. As
 soon as a loaf begins to cool, it collapses into disk form again, only now the disk
 consists of two layers except around the edge.

[465] In each bakery, the baker is the only hired professional. In the bakery in the
jaba, the owner provides the baker with bread for his own consumption and pays
 256 him the equivalent of about a dollar and a half a day. In the other bakery, the baker
 427 and owner split the bread receipts (see below) of the bakery fifty-fifty, but there
 is no monetary transaction between them.

Every woman who uses the bakery sets aside about seven per cent of the loaves
 she makes, and these she "leaves for the *furn*." The owners' own bread supply is
 thus supplied them, and they are free to sell or otherwise dispose of what they do
 not eat. The Mitawli women, mentioned earlier, work in the *furn* on the same
 basis as the other women, but they regularly prepare more bread than they need
 themselves and sell the surplus at about twenty-five piasters (about seven cents)

[804] per *ruṣl* (the *ruṣl* is a traditional weight measure equivalent to about 1 lb. 3 oz.).

OLIVE PRESSES

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 [471] The presses are privately owned but are available to all, the owner receiving
 a certain proportion of the oil which each individual presses. As social institutions
 they are, of course, far less important than the stores and bakeries, for they are
 used for only a few weeks a year, during the olive harvest. However, as has already
 been suggested, the olive harvest is a period of intense cooperative activity in which
 social interaction, spurred on by hopes of a profitable crop, is very lively. The
 presses play an essential economic part in the proceedings and draw large groups
 of men together.

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 402 Most of the presses in the village are modern, machine-driven apparatuses
 requiring a minimum of manual assistance. There is, however, one old-style one in
 the stable of a house in the al-Waṭṭiyya section. Stone bins hold the fresh olives.

[404] There is a heavy wooden beam one end of which is attached, hinge-fashion, to
 the ceiling, the other end weighted with three large stones (called "bells"). A
 batch of fresh olives is placed under the weighted end of the beam which is raised
 by block and tackle and then dropped on the olives. The purpose is to reduce the
 olives to a mash which can then easily be transferred to a circular stone basin with a
 drain. On it a large, thick stone wheel is set upright. The wheel is secured to a
 revolving beam one end of which is set into the ceiling. A subsidiary beam pro-
 jects at right angles to the revolving one. To this a donkey is harnessed, and by
 walking round and round the basin, the donkey turns the wheel over the olive
 mash, pressing out the oil. This crude process involves considerable waste, hence